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WEEKLY REVIEW.

—AN excellent man, well-remembered in Bombay, has lately passed away at a ripe old age. We refer to Mr. James Farish. A notice of him will be found in our Epitome. A well-merited tribute to him was paid at the Bible Society's meeting in the Town Hall on Tuesday last, by Dr. Wilson.

—WE regret to hear of the passing away of another good man, the Rev. Dr. Guthrie.

—GENERAL WALKER, Superintendent of the United States Census Department, has completed his official Report of the Census of 1870, and gives some interesting particulars of the religion of the people. Some of these statements deserve to be noted and pondered. The population of the 37 States was 38,115,641, and the total number of churches 62,522 with 21,395,542 sittings. The number of churches is very much larger than that of the churches of Great Britain. Yet all these churches have been built within a century, by voluntary effort, without State aid of any kind. In view of such a statement can we believe, as some would have us, that the Church of England is *really dependent on the State for her* existence? By far the largest body in the United States is the Methodist; they have more than a third of all the Churches, viz. 21,337. Next to them are the Baptists with 13,962 Churches. Then the Presbyterians 7,071. The Roman Catholic, 3,806. After these come the Christian, the Lutheran and the Congregational, and then only the Episcopal, which our High Church friends call the "American," but which has only 2,601 Churches, only 1 in 24 of the whole number. After these are the German Reformed, the Friends, the Universalist, and then the Unitarian with 310 Churches, scarcely 1 in 200. Then come the Mormons, 171, and finally the Jewish, 152.

—WE have received the Report of the Chanda Church Mission. The conductors of this Mission have been hoping that the Scotch Episcopal Church would adopt it. They have been disappointed, but have not given up all hope. The Missionary is the Rev. Nehemiah Goreh. He was two years at Mhow, 'where he had been sent by the Bishop,' but finding no encouragement, he came to Chanda. He lives, we are told, "with all the simplicity of the Natives of the country, and is zealous and earnest beyond expression. His salary is nominally Rs. 60 per mensem, but a good deal of this he has returned to the Mission." Mr. Goreh's Report is not of a very cheering tone. Only among the Mahars does he appear to have met with any success. The following is an extract:

"There is a man in Chanda who has gathered a large number of followers. He is a Kubeer Punthee, but is very fond of reading the Bible. He condemns idolatry, and I heard him say that he made many men to give it up. It was sometimes supposed that he would be a Christian. But I have found by experience that that was a great mistake. I went to see him several times after my arrival at Chanda. He is naturally a shrewd man, but utterly uneducated and totally incapable of arguing: whatever idea he takes into his head, that is to him an argument. He puts a spiritual interpretation, and that in agreement with his own notions, on all the historical statements of Holy Scripture. And it is no use trying to show him how unreasonable his interpretations are. He is perfect proof against such showing. I continued to go to him that I might be able to show him his error, but soon found out that it was only a waste of time, and therefore gave up going, except very rarely to pay him my respects. He thinks that all religions are equally true if rightly understood. When one argues with him, such of his followers as are present say, yea, to whatever *he* says, nodding their heads respectfully at every word that proceeds out of his mouth, without understanding a bit of what is being said, for they are very ignorant."

—THERE are now 11 Missionaries connected with the United Presbyterian Mission in Rajpootana; 2 English Teachers; 13 Native Agents; 75 Communicants; 408 Orphans; 62 Schools. We hope to give some extracts from the Report next week.

—WE have been favoured with a copy of the Lodiana Mission Report for last year. This is a Mission of the American Presbyterians in Lahore, Lodiana, Umbala, Saharanpur, Dehra, Roorkee, Rawul Pindi, Hoshyarpur, Sabathu and Julundhur. There are 16 foreign missionaries, 7 ordained Native ministers, 82 teachers and other helpers; 12 churches with 326 members; 4,849 pupils. Received on profession of their faith last year, 23. It is more than a third of a century since this Mission was established. Its oldest missionaries are Rev. Messrs. Newton, Morrison, Caldwell and Rudolph. We have marked for our columns several passages in this Report.

—THE Meeting of the Bombay Auxiliary Bible Society last Tuesday was an unusually interesting one. Addresses were made by the Rev. Mr. Robertson, President, the Rev. Mr. Paton, Colonel Field, Rev. Dr. Wilson, C. E. Chapman, Esq., and Dr. F. G. Joynt.

ON the supposition that A. C. really wished a solution of his difficulty about the standing still of the sun and moon, we pointed out to him in our last issue that none of the consequences mentioned by him were necessary. He seems, from a second letter, to be angered rather than gratified, and we fear that he is not in the temper best fitted to attain to the knowledge of the truth. He quotes the words of Joshua x. 12, "Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon," as though our remarks were in the face of it, and proceeds in this insulting strain: "Of course there is nothing singular in this expounding of the Scriptures. It is in harmony with what ministers of Christianity have been doing from the earliest times." Our remarks, so far from being opposed to the words of Scripture, were founded upon them. The question considered was this: What need had Joshua to command the moon to stand still? All that he wanted was a prolongation of the day, that the fruits of victory might be secured. But modern discovery has shown us that the two events were inseparable, a thing unknown to the ancients. The writer scoffs at our reply without showing anything defective in it, and then hastens away to the event recorded in Isaiah xxxviii. 8, where the shadow of the sun-dial went back ten degrees. This brings in no new element of difficulty. In condescension to the unbelief of our correspondent, we took the trouble to show from the actual works of omnipotence that the acts ascribed to God in the Bible are quite within the range of his power and wisdom. More than this we are not called upon to show. Our correspondent says that Dr. Seelye admitted that some things in the Bible were difficult of explanation. We do not see that this is any reason why we should be precluded from answering objections when asked to do so. We recommend our correspondent to read Dr. Seelye's excellent Lecture on Miracles, to be had at the Tract Depôt.

THERE is a Marathi monthly called the *Dumbhaharak* or *Exposer of Hypocrisy*. One would suppose that the proposed scope of this journal would afford a very wide range, and that the editor would find enough to do in showing the falsities that have for so many ages had possession of the minds of the people of this country. We have been looking through the January number and we find that, passing by all that might attract attention in the beliefs and practices of the great body of his countrymen, he reserves his criticism for the Bible. There is nothing to be said against the worship of the 33 crores of deities, or against the teaching of the 18 purans, or against the devotion paid to the incarnations of Vishnu among us. The one paramount danger of India is the Bible. Thus it was in Greece and Rome in the apostolic times. The followers of Plato and Aristotle had a thousand times more to say against Christ than against Jupiter, Venus, Bacchus, and the many other deities then in vogue. So much more welcome is darkness than light to men. The editor of this journal undertakes to show that the Bible is self-contradictory by quoting Acts x. 34; Rom. ii. 11; 2 Tim. ii. 10; Numbers vii. 6; 1 Kings iii. 12; Malachi i. 2,3, 1 Sam. ii. 7; Prov. xxii. 2; Rom. ix. 15. In some of these passages God is represented as having no respect of persons; in others he is represented as showing special favours to certain individuals or classes. For instance he tells Solomon that he shall have a wisdom that none of his successors shall attain to. Some of the passages set forth the special favour of God to the Jews. One of them speaks

of Paul's readiness to suffer that the elect may obtain salvation. And this is the criticism that is called for in a land where 200 millions of people are taught that a few millions of Brahmins are invested with the privileges of deity itself and entitled to the homage of all the rest, and where all beyond the pale of Hinduism are *mlecchas!* God is free to bestow his gifts upon whom he will, and we find that he actually does so; not however through any spirit of favouritism, but because divine wisdom sees that the interest of the whole body is promoted by such distribution of gifts. Did Paul devote himself to the good of any particular class, neglecting others? For from it; he calls himself 'a debtor to all' and he preached the Gospel to every one whom he could get to listen to it. In the very epistle quoted (2 Tim.) he says, "God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth." God wishes all to be saved, and therefore missionaries are here in Bombay to-day offering the Gospel to all. What would the writer have? Would he have the Gospel accompanied by a divine power that should compel every man to become a Christian whether he would or not? If this is not his idea, what does he complain of? Is there anything to hinder his being one of God's elect, except his own unwillingness? As for the Jews, God declared, from the very outset, when he called Abraham, that the Jews were to be separated from other nations, in order that a blessing might come through them to others. The Jews wanted to be the favourites of God in an exclusive sense and persecuted the apostles because they sought the salvation of the Gentiles; but the purpose of God from the beginning was that the Gospel should be preached to every creature. We suppose the Bible is just the one book (among all professed revelations) that does constantly and consistently set forth the impartiality of God. The very men that bring this objection are indebted to the Bible for the knowledge of this feature in the character of God. The caste spirit finds nothing to favour it there. It freely offers the grace of God to all. Whosoever will, let him take of the water of life.

A GENTLEMAN from China lately mentioned to us a very interesting fact that had come under his observation at Canton. There was a poor paralytic living somewhere in the interior, who heard that certain kind foreigners had established a hospital in Canton where they treated men without money and without price, with great skill and great success. Though unable himself to repair to Canton, by some means or other he succeeded in getting himself conveyed to that place of hope; like the paralytic mentioned in the Gospel whose friends conveyed him to the presence of Jesus. And it happened with him somewhat as it did with the man in the Gospel, who came to be healed of his paralysis, but was greeted with the words, Thy sins be forgiven thee. The medical missionary was not able to heal the poor man's physical paralysis, but he told him of Jesus, the Saviour of sinners. The word took effect in the heart of the poor man, and he was enabled to receive Christ as his Saviour and to find joy and peace in believing. He was filled with joy unspeakable, such a joy as the mere healing of his paralysis would not have given him. He longed to tell others of the Saviour he had found. Though unable to walk, he was able to speak; so he had himself daily conveyed in a chair to the street, and he addressed passers-by telling them what God had done for his soul. Now here we have the case of a man who had been deprived of the use of his limbs and was as helpless as a little child; but under the constraining influence of the love of Christ he felt that he must do what he could, and he did it; he gave his little all to Christ, and thus perhaps was enabled to set forth the grace of the Gospel more impressively than the most accomplished preacher in Canton. What a rebuke is there here to multitudes of professing Christians, who, like him, profess to have obtained forgiveness of their sins and reconciliation with God, to have been bought with a price, who are in the possession of all their faculties, but who with all their capacities and advantages have never approached this poor man in Christian activity! With his mite he does more for Christ than they with a thousand talents. They always see a lion in the way when they are called to confess Christ; but when they are in quest of wealth, honour or ease, the way is always open. How much better to be a poor paralytic with a heart to serve Christ, than to have all material and mental advantages without such a heart.

THE January number of the *Christian Observer*, an able Church of England Magazine, has an article reviewing the Bishop of Bombay's letter on Indian Missions. We have only room for the following extract, but the whole article is well worth the perusal of those who attach importance to the Bishop's sentiments.

To the ready question that naturally rises, "*Where are we to look for the devoted men and* women who should form this brotherhood?" the Bishop has a prompt reply. Where, but to the fervid souls of all ranks and places in England, who are the chief agents in our present "mania for division!" the "stirrers up (for want of better outlets for their zeal) of party strife to a heat which threatens to consume the Church itself in the furnace of its own vitality." We are to look to these active members of Church Unions, Church Defence Societies, and Church Brotherhoods, who, for want of a legitimate warfare, are destroying themselves rather than Satan's empire. "These caged eagles who now beat their wings against their prison bars, fretting themselves to death, *clawing at the creeds, and fretting their own vitals out for want of proper prey*," are urged to fly to the great Indian carcase to "satiate their appetite, that out of the peeled bones life may arise and a continent be born again by the recreative will of the Omnipotent Redeemer." (p. 53.)

The "brotherhoods, sisterhoods, guilds, and associations" of various kinds, are also called on to join the sacred band. They are bidden to come out from their little cliques and parties and narrow sympathies, and claim for themselves a sphere wide enough for the ambition of an Alexander. These, with "the younger members of our Universities whose line in life is not yet taken," altogether form the motley assemblage to whom our present band of married missionaries is to yield the honour of the conversion of India—at the invitation of their Bishop!

Comment on this new, vague, and wholly impracticable scheme, is needless. Conceive but for a moment the effect upon the mind of India of the incursion of these hordes of self-willed religionists! "Cœlum non animum mutant qui trans mare currunt." Would the restless spirits who scorn obedience at home be likely to learn submission abroad? Has an Indian Bishop "a charm, a word of fire," of which an English Bishop from bitter experience fails to find the secret? The "caged eagles" who now "claw at the creeds" might find their carcase not in heathen India, but in their own spiritual ruler; and the "little cliques and narrow sympathies" of the brethren and sisters of the guilds at home would be intensified a hundredfold in the trying climate of the East, and under the lonely and patience-testing ordeal of missionary work. We are strongly tempted to believe that when the three years of the Bishop's Indian missionary life shall have been extended to "three times three," better acquaintance with the agencies at present at his command will give him a higher esteem for them, and a lower one of his present theories; but we are absolutely certain that six months' realization of his great scheme of a Missionary Brotherhood would so thoroughly sicken and disgust him, that, leaving abruptly his office and his work, he would return broken-hearted to the land of his fathers, to swell the large army of quondam Colonial Bishops now located at home, who, to use his own glowing but not very accurate language, "return veterans (?), and covered with the scars of genuine warfare, to shed the glory of their hoar hairs and the seed of their ripe experience on the perplexing though less trying and self-sacrificing labours of the Church at home." (p. 21.)

In one only point of view could we possibly be tempted to wish success to such a project. Whatever effect the emigration of such a host of ardent spirits might have on India, the gain to their Church and country at home would be incalculable. We should be clean rid of the main causes of our perplexities, divisions, strifes, and superstitions: fierce and abusive controversialists, disobedient and rebellious clergy, non-natural interpreters of the Church's formularies, weak-minded men, silly women, dogmatic young ladies, cæremoniarii, æsthetic shopmen and apprentices, ecclesiastical old women of both sexes, editors and contributors to Church newspapers! What cargoes of foolish books, incomprehensible garments, incense-censers, crosses, relics, mediæval nick-nackeries of every kind, would cross the seas,

"upwhirled aloft,
"Over the backside of the world far off,"

and disappear from our vexed eyes in towns and villages. And what a sense of relief would many a sturdy squire or farmer, or aggrieved parishioner, or much more aggrieved and insulted bishop, feel when the news was duly reported that the last instalment of the Indian Brotherhood had left our shores for ever!

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SATURDAY, MARCH 1, 1873.

PREJUDICE AND THE BIBLE.

SOME men form a conception in their own mind as to the characteristics that should belong to a revelation from God, and when they find that the Bible differs from their conception they conclude that it cannot be from God. They are right in their deduction if they are right in the premises; if their conception of what should constitute a revelation is correct. But may they not err in this conception? It would not be at all strange if they did; perhaps we may say it would be strange if they did not. For instance they may have in their own mind a certain standard of literary excellence, and they may expect an inspired work to be conformable to this. But a little reflection will show the unreasonableness of such an expectation. The Chinese have a very different standard of literary excellence from us; the Persians another; different nations have different standards; so have different ages; our forefathers of the time of Chaucer differed very widely from us in this respect. Now how absurd would it be to expect a book intended for all mankind and all ages to be specially suited to the literary demands of Englishmen in the 19th century! A man that should allow himself to be prejudiced against the Bible by any such test, would be acting as preposterously as a man dying of a disease for which there is only one remedy if he rejected this because he did not like the smell of it. Or a man may say the Bible

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cannot be from God because it has so many difficulties. Are you sure that this constitutes a valid reason for doubt? Have you observed that everything else from God is free from difficulty? When you came into the world did you know how to walk? Did you not have a good deal of difficulty in mastering the accomplishment? Do you yet know how your soul and body are united? Do you certainly know *why* you exist? How is it that men were so many thousands of years in the world before they knew anything about steam navigation, railroads, telegraphs, photography, chloroform, &c. &c.? From the beginning of the world to this day men have been studying the weather, and yet they cannot certainly foretell what weather we shall have to-morrow. But the Bible is intended for the guidance of men, and should be intelligible. Well, is it not? There are millions who find it the most intelligible book in the world; and the very simplest read it with delight. Oh, you say, that is because they do not know any better. Well, as the greater part of mankind are simple, and you belong to the small minority of the astute, it is so much in favour of the Bible that it is adapted to the simple. Here is a stairway, consisting of flights of ten steps each; you attempt to spring up each flight at one bound and do not succeed, and then you denounce the stairs as badly constructed; others, however, not so ambitious or more patient, go up step by step and find no difficulty, and while you are expressing your disgust at the bottom are already halfway up. Instead of going through the Bible to find out difficulties, go through it in quest of what you can understand; give due heed to the things that are intelligible; you will then find the difficulties disappearing.

There are many revolting things in the Bible, you say: many bad things recorded of those who are favourably spoken of. Well, but are these bad things commended? What if there was nothing of this kind in the Bible, and nothing but good said about those who worshipped God; would you not say at once that this was a very suspicious circumstance, and that the writers had been influenced by undue partiality for their favourite characters? Now it is just because man is under a bias of this sort that we may reasonably expect in a book from God a faithful portraiture of man. A Bible must be a mirror of human nature. It will show man as he is. And in order that we may see how unworthy of confidence is human nature, it will not select the worst men but the best, and show us that even they were overcome by temptation, and were capable of being betrayed into grossest follies and sins, the moment they forgot their dependence on God. Objectors are very ready to refer to such cases as Lot and David; but these very cases contribute to the proof that this is God's book. One leading object of the Old Testament is to show the need of the New: it is called the ministration of condemnation, because it accumulates the proof of man's need of a Divine Saviour to atone for him, and a Divine Spirit to guide him. The first instances in which wine is mentioned in the Old Testament are those of Noah and Lot, and it is a very striking evidence of God's benignity and care for man that he makes haste to show us what a dangerous thing this is that we have got hold of; it takes the best men and makes them do deeds which, apart from this influence, they would die sooner than commit. A mere law of total abstinence would not be half so impressive. From Leviticus x. 9 we infer that Nadab and Abihu had indulged in wine and had thus been led to commit the sacrilegious act which brought upon them swift destruction. These things are mercifully recorded for our admonition.

The Bible is a book of successive and graduated revelations; the light shineth more and more unto the perfect day. Can any one say that it ought not to be thus? In this it is strictly in accordance with the teaching which God gives the race in nature and in providence. But if light has been gradually bestowed, it would be manifestly unjust to try those who had but little by the more perfect standard finally revealed. Yet this is the very thing that many superficial objectors do. They take the light which the New Testament has given to men, in order to condemn those whom Moses was engaged in forming into a nation.

MAY WE LOOK FOR MIRACLES? III.

We proceed to consider this question: Is there not now in Bombay, as in all other large cities in India, a certain portion of the population so far enlightened and emancipated from the bondage of hereditary superstitions that they are in a position to appreciate the existing evidences of Christianity?

There is now a considerable class of the Natives of India who are pretty well acquainted with the English language and literature, with European history, with Western culture. They have studied logic. They understand the true theory of the heavenly bodies. They have got a smattering of the sciences. They for the most part are compelled to recognize the falsity of a great many things contained in their shastras, and have lost confidence in these. Are they not able to appreciate the claims of the Bible? Must they not see the evidences of its divine authorship? Surely, they must see the force of the argument from prophecy. And that too from history. What can they say in reply to such an argument as that contained in Leslie's Short and Easy Method with the Deists? How can they account for the wonderful grace whereby so many thousands of men and women throughout the Christian period, have exultingly laid down their lives for Christ? Then too the pre-eminent influence among the nations, of those powers that are most decidedly Christian; the elevating influence of the Bible upon the communities that honour it most; its remarkable diffusion at the present day. Then too the personal testimony of those among us who by faith in Christ have obtained peace and joy and power over sin. And the Gospel scheme of salvation, so marvellously meeting all the necessities of the case, reconciling the claims and attributes of God with the circumstances and necessities of sinful men. How can they read such a book as "The Philosophy of the Way of Salvation," without perceiving that here is something that no mere wisdom of man could ever have produced?

We have already admitted that the evidences are such that no man can justly demand anything beyond. If God were to give us nothing more than this, there could be no impeachment of his justice. No other system can present even the semblance of this testimony. In thoroughly considering this matter, however, certain stubborn facts present themselves.

1. The number of those who have had the advantage of a prolonged course of study in our English schools is now to be reckoned by myriads. Out of this great number scarcely any have become Christians. Has one per cent. become a Christian? We wish we could think so.

2. These persons, as a class, know almost nothing about the evidences of Christianity. With the exception of those who have been educated in Mission Schools, they know almost nothing about the Bible. They have not dreamt of such a thing as reading works on the evidences. For one thing, their time and efforts have been very much engrossed in mastering the studies that are subjects of examination, and they have been unwilling to take up any study not of this class. But here is the fact: As a rule, they know nothing about the Evidences of Christianity. Nor do they evince any desire to become acquainted with them. But they are by no means ignorant of the objections brought by sceptical writers against the Bible. From the education which Government has given them, though the Bible has been excluded, writers that deny the divine authority of the Bible are not excluded, and the opinion is very general among these educated young men that a belief in that authority is no necessary mark of an enlightened mind. But we need not go into explanations; we look simply at the facts. We might naturally look to this favoured class to ascertain the claims of the Bible upon the attention of all, and seek to communicate to their less-favoured countrymen the discovery they have made. But, so far as they report at all, they make an unfavourable report. We speak of them as a class. They are ignorant of the Bible and of its Evidences, and evince no desire to become acquainted with them.

3. The grand difficulty in the way of the reception of the Gospel by individuals, is not want of intellectual adaptedness, but a wrong moral state the principal element in which is complacency in self. When this is stated we see at once that the mere communication of Western culture to the people of this country, will not break down the barrier between them and the Gospel. On the contrary we may expect that these educated persons will find it harder than others to assent to the humiliating announcements of the Gospel, just as the Greeks 'who sought after wisdom' did.

Well, if this be the case, let the preacher turn to the common people and preach the word with all fidelity. Let him be strong in faith. Let him see to it that he is himself in all points subject to the Gospel which he preaches; that the Gospel is truly exemplified in his own walk and conversation. Let him be fully assured that Christ has all power in heaven and in earth, and is willing to exert that power, and flash conviction upon the hearts of his hearers, so that they shall cry out, as on the day of Pentecost, What shall we do? The word of God is quick and sharper than any two-edged sword. Only honour God by appropriate faith and you shall see glorious results.

Well, we have no doubt of it. We believe that we may yet give this people a great deal more evidence than we actually do, without looking for miracles. And we are bound to do it. There must be nothing defective in our obedience. We

must be holy as God is holy. We must have the spirit of the martyrs, the Spirit of Christ. God forbid that we should stop short of this! Let the people see what the Gospel can accomplish in the way of transformation. We see no reason why we should come behind the apostles in consecration and in faith. But when we have come up to this point, what will God show us? The question is not as to what Christ can do, but as to the manifestations of power which he would have us ask of him. He can reach the heart of the people; how does it please him to do it? We have a few more words to say on the subject.

WHAT IS TRUTH?

'A more sure word of prophecy. (2 PETER i. 19.) There is nothing surer than the word of God, no better basis of faith. Though Peter had seen the transfiguration, he fled when Jesus was arrested. The fulfilments that have already taken place, against utter improbabilities, show how reliable the word is.

The day-star arise in your hearts. The morning star, harbinger of the rising of the Sun of Righteousness. What can this in the heart of Christians be but the upspringing of a surer faith in Christ? When the Son of Man cometh, shall he find faith on the earth?

No prophecy is of any private interpretation. (20.) Is to be interpreted as though it were the writer's own. This is the only rendering that seems to harmonize the verse with that which follows.

Make merchandize of you. (ii. 3.) A strange expression, but the history of the Church is full of illustrations. They see that you have certain religious convictions and a spirit of veneration that will ensure respect and liberal aid for the man in whom you may have confidence, and they make their aim to get your confidence, by accommodating God's truth to your inclinations, just as the false prophets among the Jews did.

An ensample. (6.) A warning.

To deliver the godly out of temptations. (9.) The godly are they who are guarded by the Lord, who pray 'Lead us not into temptation,' and when tempted look to the Lord for strength to resist. They know that the Lord knoweth how to deliver them and is willing to do it.

Chiefly them that walk after the flesh. (10.) The effect of sensuality in blighting and withering the character is here shown; it leads to arrogance, scorn, irreverence and blasphemy.

Angels. (11.) The angel mentioned in Zech. iii. does not take upon himself to pronounce a sentence of condemnation on Satan, but says, The Lord rebuke thee. The angels, like us, in fact like all creatures, are dependent on God momently for wisdom and strength. There is no such thing as creature perfection in the sense of having inherent goodness and power. The highest archangel receives his purity and power moment by moment from God, of whom, through whom, and to whom are all things.

Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you. (13.) The body of Christians is compared to a fair robe or fair person that should be kept spotlessly white. Some had stolen into the Church under pretence of faith in Christ, but they gave the lie to these pretensions by continuing in sin. One sometimes wonders why people of this class should insist upon frequenting the assemblies of God's people. The fact is that the profession of religion is a convenient cloak for their sin and helps them to quiet their own conscience. It is a great blessing when the character of these persons is manifested in its true light, leading to their exclusion.

Having eyes full of adultery. (14.) They misinterpret the kindness shown by Christians in the hope of getting them saved; they abuse the long-suffering of Christian charity which hopeth all things. But sooner or later they appear in their true colours.

Balaam. (15.) This man appears to have been at first in the right way, a true prophet of God, one fully resolved in his own mind to resist temptation. The monstrous thing about Balaam was that he tried to get permission from God to do what he knew to be wrong, to make God an accessory with himself. To punish him the Lord lets him become the victim of his own deceitful heart. The case of Balaam seems to have made a deep impression on those who had to do with the primitive Church. The spirit of Balaam, the desire to get a change wrought in the will of God, the word of God, and to get the Gospel requirements accommodated to their tastes, was already manifest in several places. This was the Man of Sin, the mystery of iniquity already working. Our Lord met such a desire with, Get thee behind me, Satan. This was what Balaam and his followers did not do. How many, this very day, come to the Word of God with a desire to find their own ideas in it, and find them,—to their destruction. We fear that the Spirit of inspiration would not hesitate to give the name of Balaam to critics like Colenso.

Wells without water. (17.) The grace of God in the heart of a Christian is a well of water springing up to everlasting life; the neighbours may come and draw from this fountain of life. But these professors of religion are empty cisterns; men get nothing for their souls, from their teaching or their lives.

The mist of darkness. (17.) The word here rendered 'mist' is rendered 'darkness' in v. 4.

The latter end is worse with them than the beginning. (20.) The beginning was when they were in the world's pollutions. They escaped like some mentioned in Bunyan's book who left the City of Destruction and set out on pilgrimage; but they did not continue to flee from sin, and before long they are recaptured by it.

Scoffers, walking after their own lusts. (iii. 3.) We are not necessarily to understand that sensualists are intended. Any will that is not sanctioned by or submitted to God's will, is a lust in Scripture language. It is here implied that such a will biasses the judgment in religious matters. Men have some conceits of their own which they prefer to the teaching of the book—and hence infidelity.

They willingly are ignorant. (5.) In vain we set the truth before them and show there is no foundation for their doubts; they refuse to weigh what we say. They will to be ignorant, that is, they *will* retain their own ideas, and, consequently, those of God are excluded.

The earth standing out of the water and in the water. A better translation would be: The earth out of the water (the dry land separated from the water) and subsisting by the water (the land being dependent on the seas for its rains).

One day as a thousand years. (8.) In one day the Lord can do greater works than were ever before wrought in 1000 years; and he may take 1000 years for what may have previously seemed to his people the work of a day.

The elements shall melt. (10.) These have all been put in the place of God and worshipped, and are to this day by Hindoos and Parsees. Fire, air, earth, water, the sun, light, the heavens, the moon, rivers, graves, in fact it would be difficult to find anything that has not some time been worshipped by men.

Hastening unto. (12.) Lit. hastening. We are expected to hasten the coming of that day. How? Doubtless by hastening to do the work given us to-day, to be what the Lord wishes us to be, to get his Gospel preached in all the world; for then, he tells us, shall the end come. It is when the Spirit and the bride and he that heareth are diligently saying 'Come' to sinners, that they hasten the coming of the bridegroom.

New heavens and a new earth. (13.) Compare 'the world that then was,' 'The heavens and the earth that are now,' vv. 6, 7. When the whole earth shall be full of the knowledge of the glory of God, it shall be a new earth indeed. At present the whole creation groaneth and travaileth in pain, because compelled to serve man the sinner; but it shall be delivered into the glorious liberty of the children of God. This will be at the manifestation of the sons of God. And their manifestation will be that of the Son of God. Behold, I make all things new. Old things are passed away and all things are become new. This is the victory which overcometh the world, even our faith. All of these texts contribute something to the elucidation of this chapter. Romans viii. 18-22, Isaiah lxv. 17-25, Rev. xx. 11 and xxi. 1-7, and 2 Peter iii. are different ways of looking at the same great event.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—Your explanation of the miracle of the sun standing still may be illustrated by the mechanical arrangements for regulating the descent of a time-ball. A piston working in a cylinder in the time-ball tower is attached to the ball. As the ball falls, it pushes the piston downwards and compresses the air in the cylinder. As the ball falls, therefore, the resistance of air to its fall increases gradually. And so, at last, the ball reaches its resting-place gently, without causing any injury to the tower. But for this arrangement, a ball a ton in weight falling through a space of 16 feet would smash the tower. Though the motion of the ball is momentarily arrested, the whole time of its descent *seems* very short. So also it is apparently possible that the motion of the earth about its axis should be completely arrested in a very short time without any dreadful convulsion. Your explanation, which demands only the stoppage of the diurnal motion of the earth about its axis, not its annual motion in its orbit round the sun, seems to me to satisfactorily meet the difficulty felt by "A. C."

Yours faithfully,

25th February 1873. H. M. B.

Notice.

SERVICES in connection with the opening of the Bombay Baptist Chapel, on Bellasis Road, Byculla, will be held on the premises, on Sunday next the 2nd March, at 11 A.M. and 6 P.M. The Reverend J. Gelson Gregson, of the Baptist Mission at Agra, and Reverend W. Money, Pastor of the Baptist Church at Madras, will preach on the occasions in question; and members of the Baptist denomination, and of other denominations who sympathize with them, are respectfully invited to attend either one or both the services.

A collection will be made on each occasion in aid of the Chapel Building Fund.

Bombay, 27th February.

Epitome of News.

SATURDAY, FEBRUARY 22, 1873.

—The *Lancet*: "The working men of Wolverhampton presented a sum of £1500 to the South Staffordshire Hospital as a Christmas-box, as a *contribution towards defraying the expense of the* extension of the hospital. This is in addition to £500 contributed by the working men in the beginning of the year, and £200 more is expected. Those who believe that working men can do nothing with high wages but buy beer should make a note of this noble Christmas-box."

—The same: "Cholera exists in 346 towns and villages in Gallicia, and during the latter half of December the number of cases increased from 1320 to 6850; of these 3569 have recovered, 2073 have died, and 1208 are under treatment. In Hungary the epidemic is abating."

—The *Lancet* observes that some statements made by it last year regarding "The Fly in its sanitary aspects" are supported by Professor Leidy, who, in his remarks made before the Academy of Sciences in Philadelphia, *apropos* of small-pox then prevalent in that city, stated that flies were probably a means of communicating contagious diseases to a greater degree that was generally suspected. From what he had observed, during the late rebellion, in military hospitals, where there was much gangrene, he was led to the conclusion that flies should be carefully excluded from wounds. He had recently caught several flies, and found that on holding them by the wings, there would exude from the proboscis two or three drops of a liquid, which was found, when subjected to microscopic examination, to swarm with fungoid spores. Our kind friends here in Bombay, who are so considerate as to carefully keep us away from patients suffering from small-pox, would do well to look after the flies in the patients' room.

—H. M.'s surveying ship *Challenger* reports: "Favourable weather prevailing after leaving Lisbon; a few hauls were made with the dredge, which were attended with fair results. On the finest day a common fishing-trawl was lowered to the bottom, a depth of three-quarters of a mile, with the greatest success, for, on its being hauled again to the surface, not only did it contain in great abundance beautiful specimens of corals and sponges, but several deep-sea fish were found captured. These latter naturally arrived at the surface nearly dead, the expansion of the air in their bodies on being relieved from the pressure of the water at such depths proving sufficient to tear them open."

MONDAY, FEBRUARY 24.

—Heavy rain is reported to have fallen in many parts of Central India, Guzerat, the Southern Maratha Country, and in other provinces, accompanied in most instances with thunder-storms. From Kattywar comes a report of a "pelting" hail-storm. From Peshawar comes a report of an earthquake, said to have lasted for one minute.

—*Bombay Gazette*: "There is a duodecennial festival at Combaconum, and it is always considered a great one. A contemporary writes that the last festival held at Combaconum is now over. While it was in full swing, not less than 200,000 people could have been assembled, and the roads leading to the town were impassable for half-a-dozen miles. The Great Southern of India Railway Company sold more than 37,800 return tickets, and the Combaconum Municipality earned a large sum from the tolls it levied. One fatal accident occurred at the festival. A car fell on one side, and one of the trustees of the sacred vehicle, a man said to be possessed of great wealth, was crushed to death."

—Correspondent of the *Bangalore Spectator*: "The late Rev. W. Walker, of the Wesleyan Mission, died on Saturday week last in the Travellers' Bungalow at Kadoor. He was on his way to visit Shemogah, when he was suddenly attacked, so I hear, by cholera, which terminated fatally within a few hours. Mr. Walker became a Missionary in his youth, and was much beloved by the Canarese people generally, and especially by those of Goobbee, his station during the last two years, whose temporal and spiritual good he sought to promote. His attainments in the colloquial both of Canarese and Tamil were excellent; his preaching was very acceptable and instructive; he was faithful and diligent in the fulfilment of his duties; his labours were blessed, and will be remembered for years to come. He leaves a widow, several children, and a great number of friends to mourn his sudden and unexpected departure."

—*Lucknow Witness*: "We are glad to learn that the *Bombay Guardian* is prospering, and that its subscription price has been reduced to eight rupees per annum. The *Guardian* has done a noble work in the past, and has, we trust, a nobler future before it. Its friends should rally to its support, and enable the publishers to enlarge the paper. The best interests of Christianity in Western India demand a vigorous Evangelical paper in Bombay, and the *Guardian* is admirably adapted to meet this want if only its pages could be made a little larger or increased in number. This, however, will no doubt be done in due time."

—The same: "A Total Abstinence Society was formed in Lucknow not long since, and, according to previous announcement, its first public meeting was held in the Kaiser Bagh Baradari on Tuesday evening. In every respect it was a most successful meeting of its kind. The audience was one of the largest, if not indeed the very largest, ever seen at a public meeting in this city. All classes were represented, and the interest manifested was very encouraging to the friends of this great reform. Five speakers addressed the meeting, viz. Revs. Fentiman, Ellwood, Baring, Cunningham, and Badley. A short essay was also read in Urdu by Mr. Abdul Masih. A volunteer choir entertained the audience with some choice temperance songs, which were well appreciated. Perhaps we will not be considered invidious if we say that the best received of these songs was sung by some Native Christian young ladies. They certainly did credit to themselves and to the Native Christian community. Notwithstanding that the exercises of the evening lasted two hours and a quarter, the interest of the audience did not seem to flag in the least, and the meeting closed most favourably."

—The same: "The policy of religious neutrality in India sometimes produces some strange attitudes. For instance, in the Santhal country a Christian Government is forced to say that in the contest between Christ-worship and devil-worship it stands perfectly neutral and in order to make its policy understood, it is found necessary to pay an amount of deference to the devil which we hardly think that personage receives in any civilized quarter of the world. And yet, absurd as it seems, it is not easy to point out the error of Government. The avowed worshipper of the devil may logically claim the same consideration that is shown to the worshipper of Doorga, and religious neutrality must be accepted in all its length and breadth, or else rejected entirely. We think a mistake sometimes grows out of the confounding of two different things, religious neutrality and religious liberty. The fullest liberty should be given to every one to adopt any religion he may choose, but in order to maintain this liberty the Government need not, and should not, ignore its own religion. A government ceases to be neutral when it goes out of its way to prove its neutrality by ignoring the religion which it professes."

TUESDAY, FEBRUARY 25.

—*Friend of India*: "The Calcutta Missionary Conference have prepared an address to the Lieutenant-Governor expressing warm approval of his educational policy, which they have so often urged in memorials to his predecessors and the Government of India."

—"The works have so progressed on Holkar's State Railway that the line will be open for passenger traffic between Khundwa and Burwai by the middle of March."

—"All over the country, and at the great fairs, there is a cry against the oppressions of the idolatrous priests. In Travancore, the *Cochin Observer* says, the pagoda officials are a terrible evil. The ryots are literally robbed, or forced to pay something, by these men, avowedly for religious ceremonies, but to fill their own pockets."

—"At the Bengalee Church of Bhowanipore on the 7th instant, Rev. P. M. Mookerjea, a Missionary of the American Methodist Society, was inducted to the co-pastorate. The congregation numbered between 250 and 300, and was presided over by the Rev. J. I. Battacharjea."

—"The *Mirror*, reviewing the Census Report, desiderates further particulars of the ever increasing and grossly immoral Vaishnava sect. There are said to be 428,000 in Bengal, but we believe the number to be more than double that—the *Mirror* says, 'legion.' Sexual orgies and child-murder are the mildest charges brought against the sect. It would do good if Government ordered a monthly return of births, deaths, converts, and marriages."

—"One of the worst cases of forgery which Calcutta has known for some time has just been discovered. O'Toole, a European employed by Messrs. Newman and Co., Booksellers, was also a clerk in the service of the Gospel Propagation Society. For some years he had drawn its bills of exchange. When the Rev. Mr. Vallings was Secretary, the Oriental Bank had suspected O'Toole, but Mr. Vallings trusted him. It now appears that, by forging the names of the Rev. Messrs. Bromehead and Bray to bills for nearly a lac of rupees he has deceived the Chartered and the Mercantile Banks. He has also absconded with some of the property of Messrs. Newman and Co. He lately took leave for a week and left for Bombay, with four children, whence it is supposed that he has carried off his spoil to Australia. O'Toole was convicted of forgery in the Mauritius seven years ago, and this was not unknown to some in Calcutta." O'Toole was arrested at Aden on Saturday.

—A. E. O. in the *Friend of India*: "The investigation of cause and mode of propagation of cholera has been one of dogmas, each of which has been abandoned in turn—or, rather, new men and new dogmas have taken the place of the discarded ones. It is not difficult to build up, or to tumble down, when we work with suppositions only. When vegetables were not admitted to our cantonments many years ago, it was observed that after some days the cholera outbreaks disappeared. This was accepted as proof, and by a remarkable process of deduction that fell malady became confused with French beans. Fish and fruit have also, among other things, divided the honour with greens. Scepticism suggested, and to no purpose, that cholera flights or visitations were of short or long duration, ordinarily short (out of Bengal proper)—that is, dealing with unit geographical points—and could neither be detained nor hurried. But this view, like the other, was not susceptible of proof. Against an idea were arrayed thirty cart-loads of vegetables in every stage of decomposition, and the greater weight of evidence, so called, carried the medical and public opinion with it. To-day the most prominent notion is one which finds the cause, or one of the causes, of cholera in impure water. Here, happily, we deal with an agent of all agents the most tractable, the most susceptible of minute analysis. If the germ of this death be here, what is it? We do not care to ask how cholera, according to this theory, is possible among the crystal torrents of the Himalayan mountains; it is enough to know that at last we hold, or say we hold, the choleraic germ in our hands. Then, when advancing another step, we ask the actual nature, the constituent parts, of the poison on which the water hypothesis is based, we are informed that all that is known is that nothing is known. The terrible enigma has not been so solved that the chemist can detect the presence of any such element in water as will satisfactorily explain the development, or more simple propagation, of cholera."

—The *Friend of India* republishes the following from the *New York Observer*: "After many previous unavailing efforts, the Chinese Government, through the Foreign Office, addressed in July 1869 a despatch to Sir Rutherford Alcock, the English Minister at Peking, earnestly appealing through him to the English government and nation to put an end to a traffic which is fast working the ruin of the Chinese people, and to substitute in India the cultivation of cereals or cotton for the poppy; and the hope is expressed that 'England will not still hold to this evil business, earning the hatred of the officials and people of China, and making herself a reproach among the nations.' So writes Prince Kung, the head of the Foreign Office, and the Prime Minister of heathen China, to the representative of Christian England; and how does that representative act? He surpasses all previous ministers in his efforts to restrict missionary labour and to increase the odious traffic in opium!

"At about the same time that this despatch was received from the Chinese Government, Lord Lawrence, then Viceroy of India, appealed to the Home Government to consent to the Indian Government giving up the production of opium, and leave its cultivation, manufacture, and sale, under proper regulations, in the hands of private persons. But even this limited measure of justice and international comity was refused, and the refusal shows how close is the connection of the Home Government with the traffic, and how directly responsible that Government is. Deputations from the Church Missionary Society first, and then from the London Missionary Society, have waited upon the English Cabinet officers, and presented earnest appeals from these Societies that the Government traffic in opium should be discontinued; but these appeals have likewise been in vain.

"And now surely it is full time that the sentiment of the Christian world should be so expressed on this subject that the English Government will be compelled to yield. All missionary societies having agents in China should unite with the two above named in a solemn protest and earnest appeal, and if delegations from the American and German societies were to act in concert with similar delegations from those in England, the Government might grant to such a concerted effort what it would not to an appeal from a single society at a time. It is also incumbent upon the various Evangelical Alliances of Christendom to take action in the matter.

"'Already,' says the pamphlet of the Church Missionary Society, 'no less than twenty millions of the Chinese are actually under the baneful effects of the curse, one man in every four being a victim.' 'And, unless,' says the Rev. Griffith John, 'something interposes in behalf of the Chinese, they must, as a people, sink rapidly, for the poison is destroying the very vitals of the nation. The trade is immoral, and a foul blot on England's escutcheon. Would to God it were possible to bring the British Government to see its unchristian character, and to induce them to sacrifice their opium revenue on the altar of our national Christianity and China's well-being.'"

—Telegram, *Aden*, Feb. 24: The S.S. *Punjab* has arrived here from Zanzibar. The Rev. Mr. Badger of the Mission has been invalided home. The Sultan has not yet signed the treaty. H. M. S. *Enchantress*, with Sir Bartle Frere, was to sail south on the 15th February for one month, accompanied by H. M. S. *Briton*. Admiral Cumming in H. M. S. *Glasgow* was to sail for Bombay on the 15th instant.

—*Times of India*: "The nacoda of an Arab bugalow now lying in the harbour states that a boat of his containing fifteen men was run down and sunk by a large pleasure-yacht between the hours of 7 and 8 p.m. on Sunday evening last, by which occurrence two of the men out of the fifteen that were in his boat have not turned up as yet, and he suspects they have been drowned. He further appears to say that when the yacht struck his boat, three of his men managed to scramble up on board the yacht, but were pushed overboard by the crew of the yacht, who were then acting under the orders of a European gentleman who was on board of the yacht, and did not render them the slightest assistance or pay any heed to their perilous position; they consequently used other means, by swimming, &c., till other boats picked

them up. The police will, we doubt not, fathom the truthfulness of this account of the nacoda. Up to the present time no trace is found of this mysterious collision."

—An accident happened on Saturday evening to a party of Parsee ladies and children at Bandora at the spot where Madame Vinay and Miss Phillips were killed two or three years ago. One lady had her collar-bone broken, and a young sister of hers was seriously hurt.

—Captain Tucker, R. N., late of the *Columbine*, who was dismissed his ship at Trincomalee, has, on his way to England, committed suicide by jumping overboard in the Bay of Biscay.

Wednesday, February 26.

—*Indian Mirror:* "Educated Bengalis are making their mark everywhere, and it is only a precursor of what India will be when thoroughly educated. A young Bengali who is a Christian became connected with the American Methodist Mission in Rohilcund. From there he went to America to gain a better education and a preparation for the ministry in that Church. In a late American paper we notice the following extract from a speech made by Rev. Dr. Kidder, a celebrated Professor in a school of Theology. He remarked:—'I have had to do with a great many young men in training for the ministry, and I have rarely met with a native American who was as desirous for a thorough education in preparation for the ministry as a young Hindu whom they have brought to this land. Pray for him, that he may be a polished shaft in the hand of God.' The reference here is to the young Bengali we have mentioned above."

—*Indian Statesman:* "The cost of producing a B. A. in Bengal would, says a contemporary, seem to be great. Each B. A. of the Berhampore College costs the State nearly Rs. 14,000, and the cheapest of the class, those from Dacca, average nearly Rs. 4,000. In the shifting of our financial obligations from one head to another, the real live B. A., says a writer in a Calcutta paper, must have escaped notice, for such an article at such a price has surely never been produced by any Government before. No wonder an income tax was necessary when B. A.s. of this cost are turned out annually to the number of several hundreds."

—*Times:* "Lieutenant Grandy has written to Sir Henry Rawlinson reporting his arrival at Sierra Leone on the 14th December, where he got together his exploring party, consisting of his brother, Mr. M. B. Grandy, two Congo men to act as interpreters, 19 Kroomen, and a steady native from the police, Daniel E. Gabbidon. The party left for the South Coast on the 27th, in good health."

—*Indian Statesman:* "A writer in one of the home papers received by the last mail says that if Christian men were classified, not according to their nominal distinctions, but according to their spiritual tendencies, the complaints that we often hear about the multitude of sects would be hushed at once, and that it would be seen that there are but two denominations in all the world. The one of these may be characterized as the party of authority and tradition; the other as the party of individual conviction. The one asks of its adherents submission, and will undertake all else—regeneration, guidance through life, absolution, and assurance of heaven. The other asks only for intelligent sympathy, springing from a judgment if possible enlightened, but unshackled, and governed only by a sense of personal responsibility to God. The lines of this division traverse many superficial boundaries, discovering a fundamental separation amidst apparent unity, and embracing in one or other of the great parties many controversial antagonists who little suspect how nearly they are akin."

—We see it stated that the respectable people in Rangoon are at present in a state of consternation as to how they will be provided with a decent funeral in case of death, for the only hearse in the town has been seized by a bailiff of the Court in execution, and is advertised for sale. It might be to the advantage of the good people of Rangoon if they would buy in the hearse, and prepare themselves for the use of it.

Thursday, February 27.

—*Bombay Gazette:* "A sad accident occurred on the 19th inst. on the Oudh and Rohilcund Railway, caused by a ballast train coming into collision with a trolly that was working between Sufdergunge and Durriabad. Mr. Thornton, girder-erector, Oudh and Rohilcund Railway, who was on the trolly, was killed on the spot, and his moonshee, named Gunesh, who accompanied him, sustained such severe injuries that very slight hopes of his recovery are entertained."

—The *Pioneer* on the late Mr. James Farish: "His uncle, Mr. Henry Fawcett, of Scoleby Castle, Cumberland (who died in 1816 when M. P. for Carlisle), obtained Mr. Farish a writership in the Bombay establishment in 1805. He rose rapidly, and was for a long time Secretary to the Government of Bombay. He was afterwards Member, and then Senior Member, of Council and, on the death of Sir Robert Grant, for ten months Acting Governor of Bombay. It was he who, without orders from the Supreme Government, despatched the expedition to Aden which first hoisted the British flag there, and he gave Sir John Keane the detailed instructions which that officer followed in the first successful advance on Cabul. The Duke of Wellington was known to have expressed high admiration of the political and even military capacity shown by Mr. Farish in that matter; and if the latter had been desirous of honours, the ministry of the day, who omitted no means of giving *éclat* to the expedition, and who conferred a peerage on that very common place personage Sir John Keane, would doubtless have gladly gratified him. Mr. Farish retired in 1841, but not to idleness. To the very close of his long life he was full of occupation, and his daily work was charity. It may be said of him, with literal truth, as of his Master, that 'he went about doing good.' As a single instance of the large scale of his generosity, considering that he was not a very wealthy man, we may mention that Mr. Farish, hearing that the widow of a former Governor of Bombay was in narrow circumstances, presented her with the whole difference between his pay as Member of Council and as Governor of Bombay for ten months. Mr. Farish was, we believe, a first cousin of Mr. Thomason, formerly Lieutenant-Governor of these Provinces, and his sister was married to the late Bishop of Bombay, Dr. Carr. He leaves a widow, but, we believe, no children."

Friday, February 28.

—*Bombay Gazette:* "We are glad to learn from Persia that there has been a good snow-fall this year; that crops were in a flourishing state; and that different kinds of fruits were to be had in abundance. Famine has disappeared, and every article of food is now sold very cheaply. A number of the Persian Parsees who arrived here last year on account of severe famine are now returning to their native country."

—The following is an extract from Sir W. Muir's address to the Rajahs, Talookdars, and chief men of Agra and Allygurh: "And now I must refer to a subject which presses heavily on my mind,—and that is the condition of the women of India, shut out as they are from education and from their legitimate sphere of social duty and enjoyment. In no other country in the world are they secluded from all part and share in outer life, and caged within the four walls of the zenana. God has made His creatures with an object, and the women of India while thus immured are prevented from fulfilling some of the great objects of their existence. If you visit the grand snowy range of the Himalayas you find there inaccessible and snowclad peaks of dazzling whiteness and unsullied purity, pointing upwards, and piercing, as it were, the sky; an emblem of monastic life which shuns the impurity and contamination of the world. But not so the purpose of the creature. These snows fulfil a great and useful object. As the summer advances, they are thawed by the heat, and, descending from the vast heights in myriads of rills, swell the torrents which you see foaming in the valleys far below. These again join in the Ganges and the Jumna, and in the dry and scorching months fill our canals and spread verdure and fertility over the land. And now to apply the metaphor to your own social system. When your women are educated, and take up their place among you, as in all other civilized countries they do, in works of usefulness and kindly sympathy—and when they are permitted to enjoy the air and light of heaven, and the beauty of God's works, as you do;—when, in fact, the half of the human race in India is permitted to take its proper place in the country, from which it is now excluded; then, and not till then, will the metaphor be fulfilled, and genial influences of enlightenment and social improvement spread a new life of freshness and elevation over the face of Indian society."

—Deaths last, week, 332.

—Regarding an accident reported in a previous part of our Epitome, the *Indian Statesman* learns that a "large cutter belonging to the Customs Salt Department, which was returning from Oorun, ran over the boat of the bugla *Mortsha*. The crew acknowledge having run down the boat, but deny the statement that they threw any of her men overboard. No tidings have been received with regard to the two men who were missing. They are supposed to have been drowned."

—*Overland China Mail*, Feb. 6.—Japan: Mes. De Long (wife of the U. S. Minister) and Madame Butzow (wife of the Russian Charge d'Affaires) have been presented to the Mikado and Empress. Dr. Berlin, formerly interpreter of the German Legation, has mysteriously disappeared; whether he fell overboard from a vessel in which he had taken passage, or has been murdered, is unknown. A native woman stands charged with having boiled to death her step-son, aged 7 years. A large fire has occurred in Yedo. A native riot has occurred at Kiusiu. Efforts have been made by the Chinese residents at Yokohama to induce ill-feeling between Japanese and foreigners, an abusive placard having been posted on the gates of Salbensho. Rigorous measures are being taken to suppress prostitution. Schemes are being discussed for the better accommodation of shipping at Yokohama. Efforts are being made to utilize rags in Japan as a paper-making material. Ocean postage under native management is being established. The Corean excitement appears to have died out. A new marriage law is being enacted. A smart shock of earthquake was experienced at Yokohama on the 20th ultimo. Yokohama will shortly be lit by gas.

China: The British brig *Bessie Searight*, from Shanghai to Nagasaki, has foundered at sea: all hands saved. An edict has been issued against poppy-growing in Kanaub and Shensi. Great apprehensions are entertained of a Mahomedan invasion in North China. The Submarine Cables between Hongkong, Shanghai, and Nagasaki are not yet repaired. The winter in the North has been extremely mild. The Grand Llama of Thibet has despatched a mission to Peking proffering *allegiance to the young Emperor. The Tientsin* arsenal is said to be remarkably active. A new Chinese Admiral has been appointed at Amoy. He is a most determined man, and has done much more by visiting the points under his jurisdiction in disguise, redressing grievances and punishing malefactors *à la* Haroun Alraschid. Attempts are to be made to make the Yellow River resume its old channel. The Messageries steamer *Donnai* grounded for 26 hours on the Wulsug bar. The Newchwang river was open on the 2nd, and the Peiho on the 14th January. Chung-how will, it is said, return to Tientsin as Governor. The issue of transit passes at Chinkeang has been stopped. A new edition of the abominable "Death-blow to Corrupt Doctrines" has been published at Wuchang.

—*Overland Mail, Feb.* 7: The Prussian Parliament, by 245 votes to 110, has passed the third reading of a Bill for bringing all religious bodies directly under State control.

Prince Bismark proposes that Germany should spend about ten millions sterling on fortresses and fortifications.

The Government meet Dr. Hessel's expenses, and give him a free passage to Brazil. A public testimonial is about to be offered him. He seems to have suffered hardships in prison which call for inquiry.

A great fire at the Royal Military Academy, Woolwich, has caused incalculable damage. The principal portion of the building, with library and museum, is destroyed.

Prince Lunalilo has been proclaimed King of the Sandwich Islands.

A heavy snow-storm has again baffled the best efforts of the City authorities to keep the streets passable.

Quebec Court House has been destroyed by fire, with loss of all the records of the colony, the register of titles and other deeds, and many important torical documents; while, in Minnesota, the New York journals report the occurrence of a tremendous storm, which buried houses, railway trains, and solitary travellers on the open land in one huge snowdrift, beneath which no fewer than 250 or 300 corpses are believed to lie.

Miscellany.

—We take the following extracts from *The Latter Rain:* "In how many ways do we see our Lord Jesus Christ putting the sentence of death into all that was human (though perfect) in Himself. Not only in the continual surrender of that perfect will which He spoke of in the words 'Not My will,' but even in the lower claims of flesh and blood—that body prepared for Him.

"With unshod feet and bowed hearts, let us for a moment look at 'this great sight,' and seek to learn its lessons.

'Is it exceeding the simplest and holiest teaching of the Gospels to say 'He kept under His body'? In a different sense, surely, we say this of Him from the way in which Paul could say it of himself. Did he consider its claims when He started from Capernaum to Nain, forty miles; or left Judea for Galilee (John iv.)? or when the hot noontide found Him twenty miles on His way, a weary, hungry, and thirsty man, at Sychar's well willing to be indebted to a guilty sinner for a cup of cold water, but forgetting even His need of this in joy of ministering to her greater need? Did He consider its claims, when after a day of toil He continued all night in prayer to God? Can we discover, in all that we read of Him, the trace of carefulness or thoughtfulness for His own need?

"Nowhere! Oh, wondrous Lord! That thou, the Prince of princes, shouldst thus empty Thyself and come so low. Oh, where are Thine imitators? Can we find them in this easy, self-indulgent day?

"We would seek the anointed eye to gaze on our Master, till the deep inwrought selfishness is burnt from our hearts by that love that kept nothing from us. Let us look at that cross of shame, desertion, and wrath, till we find ourselves in spirit there with Him; and remembering that that dying One is the risen One—the ascended One—the interceding One—The coming One—our 'trembling hearts' are nerved by love to live henceforth unto Him, and not unto ourselves."

—"A friend thus writes, on Nov. 11th, concerning the special meetings in Leamington referred to in our last number:—

"'We have much to praise the Lord for. Last night twenty anxious souls were spoken with, some of them in real soul-agony. Amongst these are some influential people of the town. The dear young converts are, through grace, going on happily—some of the men were helping to bring others in last night. One young girl, converted through a hand-bill, sent me a sovereign to-night for the Lord's work, out of her wages, about £10 a year; Mr.——is overjoyed to see the Lord working as he is. Tuesday night we also had a blessed meeting. We do feel so grateful for the fellowship of Christians in prayer.

"'A meeting is held for Christians on Lord's-day mornings, for showing the Lord's death in the breaking of bread, in the Albert Hall, Kenilworth-street.

"'Praise is desired for these answers to the supplications of the past, and further prayer is desired for a continuance of the Spirit's power.'"

"Mr. Day wrote on the 18th of the continued blessing being received in answer to prayer:—

"'A line to crave your more earnest prayers. God is humbling us so here; the blessing is so great that we seem unable to cope with it; but God is our help. Last night the greater part of the Circus was crowded from the roof to the area, and so mightily was God's power put forth that we had to have three after-meetings for conversation with the anxious. Over a hundred tarried; several went away rejoicing with great joy, others trembling like leaves before the wind. My whole time is taken up in dealing with anxious ones: they come early in the morning, and two were here till nearly midnight, not daring to go to rest. I believe God is going to give us households.'"

—"Amongst several interesting cases of conversion which have recently taken place in our midst, (Plymouth), I will only relate the following:—At one of our gospel meetings held in the Buckland Hall, I perceived, during the preaching, the husband of one who was a believer, sitting by his wife's side. He held a situation under Government, and was a respectable, moral, and church-going man. We had prayed much for him, and this being his first appearance at any of our meetings I was anxious to get a word with him personally about his soul. Just as he was leaving his seat at the close of the first meeting, I came up to him, and, putting my hand quietly on his shoulder, said, 'Friend, have you yielded your heart to God yet?' 'No, sir, not the whole of it.' I replied, 'Is He worthy of the whole?' He answered, 'Yes,' and taking his boy by the hand walked away for his home.

"The following morning he was at the bible-reading at the gospel hall, and with a beaming countenance said to me 'It's all right now, sir, praise the Lord! I wanted very much to get out of the hall last night before you had time to reach me, as I knew what to expect if I could not; but, the aisles being full, I was unable to do so; and when, in reply to your question, I said I had given part of my heart to God, you asked "Is He worthy of the whole?" Those words fairly rang through me, and whilst walking home with my lad the power of them was such that they overcame and broke my heart. There and then I yielded myself to Him, believing He was worthy, and cried out—

'Lord, take my heart, and let it be
For ever closed to all but Thee.'

—"J. A. VICARY."

—"Mr. Muller of Bristol, in his Narrative of Facts for 1872, says: 'The second great blessing received at the hands of the Lord to which I would especially direct the reader is the mighty working of the Holy Spirit among the Orphans. We have been again and again blessed in this way during the past thirty-six years. Even when the Orphans lived in rented houses in Wilson Street, in Bristol, we had often a number of them at once led to the Lord; and this blessing has been repeated by God again and again since the Orphans have been on Ashley Down. In particular there were great numbers of them, almost all at once, brought to the knowledge of the Lord in the years 1859, 1860, and 1866. Now, though since 1866 we had not been without spiritual blessing among the Orphans, and though again and again some were truly converted, still, on the whole, there was little spiritual life manifested among them, considering the many hundreds under our care; and I had the deep sorrow and grief of finding one after the other leaving our care, to go out as apprentices or servants, without being born again. At last I mentioned this fact several times when assembled with the teachers and other helpers at our prayer-meeting, seeking to bring before them the importance of more earnest prayer regarding this point; and we waited, not in vain, on the Lord. On January 8th, the first day of the week for united prayer during this year, God the Holy Ghost began to work among the Orphans in a most marked way, without, apparently, any particular instrumentality, to make His hand the more manifest. Since then this blessed work has been going on, so that we have reason to believe that hundreds among them have been brought to the knowledge of the Lord during this year, since January 8th.'"

—*The Advance*: Prayer for Healing—A Remarkable Case.—Pres. Finney sends us from Oberlin the statement of a remarkable case of recovery from confirmed invalidism of the wife of Rev. D. R. Miller, of that place, the essential part of which we publish below. Concerning it Mr. Finney himself says:

"Mrs. Miller is the wife of a Congregational minister, and a lady of unquestionable veracity. However the fact of her healing is to be accounted for, her story is no doubt worthy of entire confidence, as we have known her for years as a lame, suffering invalid, and now see her in our midst in sound health. This instantaneous restoration will be accounted for by different persons in different ways. Mrs. Miller and those who were present regard the healing as supernatural and a direct answer to prayer. The facts must speak for themselves. Why should not the sick be healed in answer to the prayer of faith? Unbelief can discredit them, but faith sees nothing incredible in such facts as are stated by Mrs. Miller. My object in this note is not, however, to express an opinion in regard to the power that healed her, but to certify her good character for intelligence and veracity, and also that of the signers of the accompanying certificates."

Mrs. Miller's statement is accompanied by the certificates of relatives and other well-known and reliable members of the First Church at Oberlin, fully vouching for the correctness of the facts set forth, but our space will allow us to give only the simple abridged statement of Mrs. M., as made in a letter to her pastor:

"From my parents I inherited a constitution subject to a chronic form of rheumatism. In early life I was attacked with rheumatic weaknesses and pains, which affected my whole system. For nearly forty years I was subject to more or less suffering from this cause, sometimes unable to attend meeting for months at a time. For seven years, until the last three months, I have been unable to get about without the aid of crutch or staff, generally both. I have used many liniments and remedies, but with no permanently good result. I have been a Christian from early life, but last spring, in our revival, I received a spiritual refreshing from the Lord, which gave a new impulse to my faith. Since then my religion has been a new life to me. Last summer several of us Christian sisters were in the habit of spending short seasons of prayer together, that the Lord would send us a pastor. Some of our number had read the narrative of Dorothea Trüdel, and had spoken to me on the subject of healing in answer to prayer. My faith had not then risen to this elevation. I had, in fact, accepted what I supposed to be the will of God, and made up my mind to be a lame and suffering invalid the rest of my life. I had long since ceased to use remedies for the restoration of my health, and had not even thought of praying in regard to it, for I regarded it as the will of God that I should suffer in silent submission. Notwithstanding what had been said to me, I remained in this opinion and in this attitude until the 26th day of September last, when several ladies met at our house, by appointment, for a prayer-meeting. I had been growing worse for some time, and was at that time unable to get out to attend a meeting. I was suffering much pain that afternoon; indeed I was hardly able to be out of my bed. Up to this time none of the sisters who had conversed with me about the subject of healing by faith had been able to tell me anything from their own experience. That afternoon one lady was present who could speak to me from her own experience of being healed in answer to the prayer of faith. She related several striking instances in which her prayers had been answered in the removal of divers forms of disease to which she was subject. She also repeated a number of passages of Scripture which clearly justified the expectation of being healed in answer to the prayer of faith. She also said that Jesus had shown her that he was just as ready to heal diseases now as he was when on earth, that such healing was expressly promised, in Scripture, in answer to the prayer of faith, and that it was nowhere taken back. These facts, reasonings, and passages of Scripture made a deep impression on my mind, and for the first time I found myself able to believe that Jesus would heal me in answer to prayer. She asked me if I could join my faith with hers and ask for present healing. I told her I felt that I could. We then knelt, and called upon the Lord. She offered a mighty prayer to God, and I followed. While she was leading in prayer I felt a quickening in my whole being, whereupon my pain subsided, and when we rose from prayer I felt that a great change had come over me, that I was cured. I found that I could walk without my staff or crutch, or any assistance from any one. Since then my pains have never returned: I have more than my youthful vigour; I walk with more ease and rapidity than I ever did in my life, and I never felt so fresh and young as I now do, at the age of fifty-two.

"Now the hundred and third Psalm is my psalm, and my youth is more than renewed, like the eagle's. I cannot express the constant joy of my heart for the wonderful healing of my soul and body. I feel as if I was every whit made whole."

—A careful reader of the New Testament cannot but be impressed with the conviction that modern Christians manifest a tendency to discontinue as obsolete a practice which prevailed in the early Church, which is solemnly enjoined in God's word, and which is sanctioned by the example of the most illustrious of the New Testament characters. The natural reaction which followed the extravagant austerities of medieval Romanism did much to create an impression that fasting was not a religious duty, while the constant perversions of Scripture and common sense by Romanist and other parties since, in connection with this and other duties, have contributed a great deal to perpetuate the mistake. We fear many persons wrong themselves by overlooking this duty. Our Saviour has left us his own example to sanction the practice, and He solemnly assured his disciples that the exercise of the highest spiritual power could be attained only "by prayer and fasting."

This duty is not based upon a mere arbitrary command, but commends itself to our reason, and is approved by the soundest philosophy. A mathematician who is engrossed with a difficult problem will eat sparingly, and often abstain altogether. A general in the time of battle, with

Government of Maharashtra
on 28 February, 2020

the care of an army and the fate of an empire resting upon him, will not, and cannot, eat a hearty meal. A person watching by the sick bed of a dearly loved friend forgets the call of hunger. Our finer instincts are shocked if we go to a house of mourning and find the relatives feasting around a well-furnished table. We feel, without perhaps being able to assign a reason why, that there is a positive impropriety in such a spectacle, and we are led to suspect that the grief is not very deep which does not affect one's appreciation of the luxuries of the table.

It seems to be a law of our being that an unusual or extraordinary mental exertion, or an unusual emotional excitement, or a profound conviction affecting our spiritual nature, necessarily lessens the grosser appetites of the body; and it follows, of course, that a deliberate provision for luxurious eating and drinking will, as if by a natural law, interfere with any special spiritual exertion which we may have to put forth. Hence proceeds the Christian's duty of fasting. If we drift along carelessly through life, never feeling enough upon religious subjects to divert us for a half-hour from the ordinary tenor of our daily routine, we may well let fasting alone, for such fasting would be absurdly inconsistent. But if we feel powerful spiritual convictions, if we are assured that holy desires within us are implanted by the Holy Spirit, and if we realize that these desires are more deeply rooted and more strongly manifested than any other emotions or convictions of which we are conscious, we will be false to our own nature as human beings if we do not practise fasting or abstinence at such a time.

The devout Christian, if intensely engaged in prayer, if conscious of the Divine presence, will often spend a whole day without a thought of food, but we believe most persons will find it prudent to do no more than omit a single meal. We believe, too, that many persons of weak constitutions are absolved from this duty altogether. Christianity is a religion of mercy, and also of common sense, and nothing can be a duty which is plainly contrary to both of these. A wise discrimination, aided by believing prayer, will lead each individual to a right understanding of personal duty in the matter.—*Lucknow Witness.*

TELEGRAPHIC NEWS.

London, 20th: The Marquis d'Avila has declared in the Cortes that measures are necessary for the preservation of the independence and the institutions of Portugal.

21st: Mr. Lowe, replying to a deputation from the Chambers of Commerce, declined to encourage any hope of abolition of the income tax, or any reductions in the national expenditure, rendering abolition possible.—The release of the steamer *Murillo* has been contradicted.—In the House of Commons to-night, Mr. Grant Duff said that Government would shortly publish a map of Central Asia.—Mr. Hugesson, replying to Mr. Elphinstone, said that the final arrangements for the construction of a breakwater at Colombo are being actively prosecuted by the Governor of Ceylon.—The Lords have agreed to the appointment of a Select Committee respecting the supply of the two Houses.—A Select Committee has been appointed to investigate the cause of the present dearness of coal in England.—No European Power has yet recognized the Spanish Republic. It is stated that the Governments are arranging a joint action thereon.

Paris, 21st: A complete understanding between M. Thiers and the Committee of Thirty has resulted from the adoption of M. Dufaure's proposal.—Much bitterness exists between the Legitimists and the Orleanists.—The Duc de Broglie has read a report before the Assembly advocating joint Ministerial and Presidential responsibility, eulogizing Thiers, and advising the establishment of a Second Chamber as a counterpoise against demagogism, and urging conciliation.

London, 22nd: There are apprehensions of a revolution in Portugal, and the English Fleet has been ordered to the Tagus.—The *Times* states that Federalist views predominate everywhere in the Spanish provinces.—A coming Russian Loan of twenty millions sterling is announced.—H. M. the Queen has returned to Windsor from visiting the Empress Eugénie.—Major Macmahon is the bearer of a letter from the Queen to the King of Burmah, and joins the Burmese Embassy at Brindisi.—The award in the Dyce Sombre arms case has been paid with interest, and amounts to £163,318.

Versailles, 22nd: There is a rupture between the Right and Right Centre parties in consequence of a vote of the Committee of Thirty, and the two Centres have coalesced, thus giving M. Thiers a stable majority.

Paris, 23rd: M. Dupanloup has advised the Comte de Chambord to make a compromise with the Orleanists. The Comte has, however, refused to do so.—The Legitimists accuse the Duke de Broglie and the Duke de Pasquier of treachery.

Madrid, 23rd: There is a Ministerial crisis here, and it is expected that a homogeneous Republican Ministry will be formed. Tranquillity prevails.—There are symptoms of insubordination in the Spanish army. The soldiers are asking for their release.—The Carlists are now masters of Catalonia, and have destroyed the railway between Bilbao and Miranda.—An insurrection has broken out at Porto Rico.

Lisbon, 23rd: The Portuguese Cortes have passed a Bill calling out the reserves.

Madrid, 24th: There is much agitation in Madrid; armed Federalists occupy several points in the city, and it is feared they will resort to violence. The troops and militia support the Government and occupy the principal buildings.—A new Ministry has been elected, ex[in]cluding four Radical members who belonged to the late Cabinet.

London, 24th: Negotiations between masters and the colliers have been initiated by the tradesmen at Merthyr, which promise an early settlement of the question.

25th: The negotiations between the masters and the men in South Wales have failed, and the strike continues indefinitely. A great gloom is cast over the neighbourhood.—The Staffordshire colliers refuse to work because the masters have withdrawn their allowance of coals.—The *Times* of to-day says that the stock of grain and flour in the London granaries is materially diminishing.—In the House of Commons last night Mr. Bartellot moved for a shortened term of service for regiments in India. Mr. Cardwell opposed the motion, and it was finally withdrawn.—Mr. Cardwell then introduced the Army Estimates, and intimated that the fortieth Section of the Mutiny Act was to be expunged. He proposed that soldiers should receive a clear shilling per day besides rations, and, in conclusion, said that the abolition of the purchase system was working well.—Several questions having been put to the Government lately concerning the Afghan boundaries as laid down by Earl Granville, Government has answered that the boundary has been defined according to the best means of their information. Mr. Gladstone added yesterday that the whole matter was free from any practical difficulty by the very fact of the boundary being a river boundary. An accurate survey of it, he said, was impracticable.—Advices from America state that Congress has passed the Fisheries Bill in conformity with the Treaty of Washington.—*Obituary:* Doctor Guthrie.

Paris, 25th: A severe contest is expected in the National Assembly on the resolution passed by the Committee of Thirty.

London, 26th: Italy, Austria, and probably the majority of the powers, have decided to maintain official relationship with Spain until a regular Government has been constituted.—Latest advices state that Madrid was quiet yesterday, and that Amadeus still remains at Lisbon.—The press is criticizing the Afghan boundaries because the line of the Oxus intersects Badakshan and Wakhan, which are consigned to the Ameer. The matter has been discussed by the Geographical Society. Sir Henry Rawlinson and Lord Lawrence considered the Oxus the best northern boundary.—Mr. Cardwell has announced the immediate appointment of a general officer attached to the staff of the Commander-in-Chief on a salary of £1,200 per annum, to be charged with a collective intelligence department, responsible for the supply of topographical and statistical information.

Madrid, 26th: The conscription has been abolished in Spain, and voluntary enlistment substituted.—Signors Figueras and Castelar remain in the Spanish Ministry. The Ministers for War and Marine are Radicals.

London, 27th: Navy estimates for the current year amounted to £9,872,725, showing an increase of £343,576.—The troops for the Russian Expedition against Khiva are now concentrating.—Madrid has been quiet since the solution of the ministerial crisis. The elections will commence on the 31st March. Switzerland has recognized the Republic.—Tranquillity prevails throughout Portugal.

PASSENGERS SAILED.

Per P. and O. Str. *Orissa, 24th:*

For Southampton.—Mrs. C. G. Arbuthnot and infant; Capt. and Mrs. Garstin and child; Lieut. W. Welman; Capt. W. J. W. Muir; Mr. and Mrs. Sealy; Mr. R. Miller; and Mr. J. Wainwright.

For Brindisi.—General and Mrs. Lumsden; Mr. and Mrs. Bosanquet; Mr. F. Barrow; Mr. F. W. N. Quilty; Mr. David King; Mr. Pomeroy; and Mr. Burnett.

For Venice.—Col. C. B. G. Bacon and Mr. J. G. Fraser.

For Suez.—Mr. A. Beamish and Mr. F. Beamish.

For Aden.—Col. Worgan.

Per Str. *Hutton. 21st:*

For Suez.—Lieut.-Col. T. S. Warden.

For Liverpool.—Major and Mrs. Dubbin and one infant; Mr. G. T. Marshall; Mrs. G. H. Marshall; Mr. and Mrs. Rutherglen and 2 infants; Mr. A. Byrne; Mr. and Mrs. Mayhew and two children; Mr. A. B. St. John; and Mrs. Reynolds.

PASSENGERS ARRIVED.

Per P. and O. Str. *Deccan, Feb. 21st:*

From Southampton.—Rev. C. C. Fagan; Capt. and Mrs. Campbell; Colonel and Mrs. McAndrew; Mr. F. W. Knock; Mr. A. E. Nash; Mr. C. Jackson; Mr. R. Wilson, Jr.; Mr. and Mrs. Cope and infant; Mr. C.W. Hope; Mrs. Staples and two children; Col. and Mrs. Thompson; Capt. and Mrs. Shoubridge and two infants; Major and Mrs. Browne; Miss Drummond; Mrs. Thomason's infant; two Misses Thomason; three Masters Thomason; Mrs. Ashfield and child; Mr. V. Duke; Capt. J. R. B. Atkinson; Mrs. Brownlow and two daughters; Capt. Bowles; Mr. and Mrs. Greenwood and child; Mr. J. Sweet; Mr. and Mrs. Vander Gucht; Capt. C. A. Bayley; Major and Mrs. Bourne; Dr. and Mrs. Davis and child; Mrs. C. C. Pemberton; Mrs. Jenkins; Mr. T. Edmonstone; Mr. Brammer; Mr. Atkinson; Mr. Fuller; Mr. Mathews; Major Wakefield; Mr. Marshall; Mr. Spurgeon; Mr. Lyons; Mr. Swaine; Mr. McLellan; Sir M. and Lady Westropp; Mr. O. B. Irvine; Capt. Burgess; Mr. Schwabe; Mrs. and Miss Sawford; Dr. Sharpley; Mr. Waite; Mr. and Mrs. Johnson; Mr. Zimmermann; Capt. Miller; Dr. Corbyn; Mr. Settle; Mr. Lemann; Col. Aitken; Mr. Aspinwall; Col. Hamilton; Mr. Schwartz; Mr. Cochrane; Mr. H. Williams. *For Ceylon.* Mr. C. Pigot. *For Sydney.*—Mr. Blow. *For Hongkong.*—Mr. and Mrs. Kingsmill; Mr. W. Dennis; Mr. R. Knight.—*For Shanghai.*—Mr. and Mrs. Lemarchand and infant; Mrs. Johnson; Mr. W. J. Clarke; Mr. J. Livingstone.—*For Yokohama.*—Sir H. and Lady Parkes and five children.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTHS.

WEATHERHEAD—February 24th, at Girgaum, the wife of the Rev. T. K. Weatherhead, of a daughter.

NAVALKAR—At Khetwady on Tuesday night, the 25th Feb., the wife of Mr. Ganpatrao B. Navalkar, Free Church Mission, of a daughter.

MARRIAGE.

CRISP—COLLINS—Feb. 3rd, at Bombay, by the Rev. John Paton, M.A., William Crisp, to Emma, relict of the late M. Collins, Esq.

DEATHS.

CHERRY—Jan. 30th, on his passage to England, at Port Said, from the effects of an accident which occurred at Aden on board P. and O. Steamer *Pekin* on 27th November last, Captain George Henville Cherry, late 42th M.N.I., son of Major-General P. T. Cherry, Madras Light Cavalry, aged 35 years.

WALKER—Feb. 10th, at Kadoor, the Rev. William Walker, Wesleyan Mission, while on tour, of sunstroke.

BAILEY—On the 10th Feb., at Loodiana, from congestion of the brain, Miss Bailey, sister of Wellesly C. Bailey, Esq., American Mission, aged 21 years.

GARDNER—Feb. 17th, Mr. M. A. Gardner, the wife of Mr. T. W. Gardner, Cotton Department.

THACKWELL—Feb. 17th, at Rawul Pindee, Matilda, the wife of R. Thackwell, Missionary.

DUXBURY—Feb. 22nd, at Middle Colaba, John Scott, infant son of J. R. Duxbury, Esq., aged 44 days.

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